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Before the war a telephone
206 line ran to the Radja's house here. To the north
205 of Ambon the line goes to Halong. There is no telegraph office here. There is, however, a regular daily mail. There are three mail-carriers who go to Ambon every day, get the mail, and come out on bicycles, all the way to Latuhalat. They even go by foot up to the high mountain kam-
●[207] pongs, every day. There is not a single radio
[365] here, nor any signs of electricity.

202 The marinyo are the messengers for the offi-
624 cials. They even bring official messages from
465 Ambon. There is one marinyo for each soa, in addition to one extra marinyo, making four in all. They receive no pay, but they are tax-exempt!
366 There is no market place here although the church is a center for get togethers and so is the co-operative store (the old general store stuff).

203 There are no local authorities on the news
474 front here. They do not seem to be much inter-
[829] ested in hearing about travel or things on the outside. But I wonder.

The government sends bulletins which may be posted and the Information Office sends a sheet for wall distribution. But there is no place for the latter in the kampong. They are often posted in the cooperative. The people manage to see them, nevertheless. It looks as if the co-op might become the center of things here, which would be in line with the very close bonds within the kampong.

829 There are not many kinds of news in which the
178 people here are very much interested, although they do seem to be quite interested in East Indonesian news, especially recently, and also in Indonesia. But certainly there is not much interest in international happenings. In fact, I gather that these people have been so confined to Indonesia that they scarcely know about the out-

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212 and understand the meaning of the Kitab rules. These are short and simple.

217 204 212 517 There is no library here now, although during the prewar period there was a lending library in the school at Waai. One paid fl. 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

212 205 Gani says there is a lot of letter writing. "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

871 191 563 There are ten Koran schools. Formerly, as indicated above, there was an Arabic language school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

185 563 212 871 All adults want their children to learn to read and write. This is a change from the old days when the adults were suspicious of the schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

207 546 517 The Radja has a radio (it probably doesn't work). There are no movies. However, at the end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

178 489 205 377 New technological changes in the last fifty years in Tulehu include the road, automobile, the motorboat, the telephone in the police post,

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182 or perhaps this is for other reasons. Their adat is certainly shot anyway.

754 759 789 I asked them if they had a dukun and they almost perished trying to impress on me that they had no witch doctors. In fact, it is almost impossible to get them to say that there were persons in the negri who knew native medicines, until I assured them that I knew they did no spells. Finally they said, "No, we have no full time dukun, but we do have people here who are clever with medicines. They know about one or two kinds of illnesses, for example dysentery, and if one comes down with such an ailment we go to the person known to be familiar with dysentery medicine." However, they kept on repeating that there is no magic.

789 I got nowhere asking about love magic (doti-doti) and magic in general. I said casually that there had been plenty of people who worked guna-guna in Ambon, and Musila quickly said that this was true, but Ambon has a mixture of all kinds of people.

844 759 There are three midwives (biang) here. They also prescribe medicines for children.

212 871 They say that in the years 1910 to 1940 students had to learn the Arabic script for Malay in grades four to six in the lower schools as it was then used more widely in other parts of Indonesia. Thus Musila can read and write in the Arabic script and so can many others here. But they forget this fast as they do not use it today. It is no longer taught in school.

563 191 212 The Butonese are the only aliens in the village. They all speak Malay. There is a favorable attitude toward reading and writing and perhaps a new desire to learn English.

207 546 There is no radio and no cinema in Amahusu, although many people from here attend the movies

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346 and hear the former when they are in Ambon.

178 There have been a few changes technologically
342 speaking in the last fifty years. There are
493 several zinc roofs in the community. Automobiles have now taken an everyday place in the life of Amahusu.

286 There is no weaving done at all and no memory
181 of weaving. One Amahusu man brought back an Aru wife and she had a backbar loom. Why don't these people learn, and make some pretty clothes? They are so dull. There is no spinning and no memory of spinning.

323 There are five potters, male and female.
326 There is good clay here. There is no smith and practically nothing else.

Canned meat and fish and milk have come in
262 in the last half century. The use of the first
178 two, especially in off seasons for fresh fish,
853 is notable. Children drink canned milk more than formerly, but it is hard to get without a doctor's prescription. Formerly, if a mother did not have enough milk, she got a wet nurse. Now this is not so much the case as they do not like to give or take milk to or from another.
[124] I couldn't quite get the reason for this. This old fellow is hard for me to understand. It can't be my Malay, because Musila is all right. Maybe the old man speaks Ambon Malay. Otherwise there has been not much change in the food situation.

244 There were many gardens fifty years ago, but
311 now there are very few. Then people supported
178 themselves to a large extent. Today they buy most of their food. They do not even use all the land that they have, and this is a great change.

178 Today they use shovels, hoes, forks, etc. He
412 is especially impressed by the use of forks.
[245] The digging stick was much used formerly. There is little Sago here.

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665 Evidently the PTB is pobrly organized.

665 The Mohammedans are mainly PIM. There are
798 more Christians in PTB, but they too are mainly PIM. However, there is no Mohammedan party, and both Mohammedan and Christian churches keep clear of politics. The imeum, for example, never talks about it. There are no ideas current about a religious war against the Christians, but this is known to exist and it is said that if the Christians tried to suppress the Mohammedan religion they would all don white clothes and go on a holy war (perang sabil).

665 Between parties there is no real out and out
555 enmity yet. The main danger would seem to come from the PTB and especially the soldiers. Even the Radja says that they could make a forceful victory but they do not wish to do so. At least this shows that the idea is there and they realize they are losing. Many of the young people may have the idea that they can rise rapidly in politics. This they think is especially true if Indonesia becomes free and they take over Dutch jobs. Thus many of them join the party as they want to get in on the ground floor. The local PIM leader also has ambitions, but he only went as far as the third grade in school and has little chance. It is all a matter of education and Gani keeps saying this over and over again.

204 The only newspaper (private) with political
665 information in it is the Pupella[1] and PIM "Masa."
207 The government paper "Suluh Ambon" is clearly PTB, as seen from the articles. Radio is not used.

622 I asked the Radja about politics and he said
631 that only men like him knew enough to be wise politically. The great masses, he said, are party tools. Thus he uses the Dutch "line" without realizing that they would say the same thing

[1] [i.e., a political leader of PIM and publisher of the newspaper "Masa" --Analyst]